

# The Inquirer.

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[CHARLES LLOYD, LL.D.,  
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ESSEX CHURCH, KENSINGTON,

Commencing with a Religious Service at 11.30 a.m., conducted by the Rev. ADDISON A. CHARLESWORTH, of Highgate.

Luncheon at 1.30 p.m. at Lindsey Hall.

Business Meeting at 3 p.m. in the Church Schoolroom, Rev. H. Gow, B.A., President of the Assembly, in the Chair.

Tea at 5.30 p.m. at Lindsey Hall.

Public Meeting at 7.30 p.m. at Lindsey Hall. Chairman, J. S. BEALE, Esq. Speakers: Rev. H. GOW, Mr. R. M. MONTGOMERY, Rev. FRANK K. FREESTON, and others.

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## MODERN UNITARIANISM.

### The Christian Commonwealth

of next Wednesday (November 22nd)  
will contain a

Character Sketch of and Interview with  
**Rev. J. M. LLOYD THOMAS,**  
of Nottingham,  
together with a Large Portrait.

Among questions discussed are:

"The Distinctiveness of the New Unitarianism";  
"The Attitude of Present-Day Unitarianism to  
the Supernatural and the Miraculous";  
"The Difference between Unitarianism and the  
New Theology," &c.

Also

A PROPHECY OF MODERNISM:  
Mrs. HUMPHRY WARD's new Book  
("The Case of Richard Meynell").

The Contents of this week's

**Christian Commonwealth**

(November 15th) include:

An Interview with Professor Bergson. By Dr.  
W. TUDOR JONES.

"The Sovereignty of the Will." By Rev. R. J.  
CAMPBELL, M.A.

Rev. R. J. Campbell in America.

The Opening of Finchley Unitarian Church.

"The Interpretation of Religion in Terms of Joy  
(Faith)." By Rev. E. W. LEWIS, M.A., B.D.

Mr. Zangwill's new Play, "The War God."

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

## SUNDAY, November 19.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.  
 Bermondsey, Fort-road, 7. Supply.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. C. ROPER, B.A.; 7, Rev. T. E. M. EDWARDS.  
 Child's Hill, All Souls', Weech-road, Finchley, road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.  
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. J. E. ODGERS, D.D.  
 Forest Gate, Upton-lane, 11. Rev. DOUGLAS HOOLE; 6.30, Rev. JOHN ELLIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.  
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.  
 Hounslow Public Library, 6.30, Rev. J. ARTHUR PEARSON.  
 Ilford, High-road, Church Anniversary, 11 and 7, Rev. A. H. BIGGS.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Association Sunday.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11, Rev. T. E. M. EDWARDS; 7, Rev. C. ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Deptford, Church and Mission, Church-street, 6.30.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS ROBSON, B.D.  
 Richmond, Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, D.Litt., M.A.; and 7.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS 6.30, Mr. S. P. PENWARDEN.  
 University Hall, Gordon-square, W.C., 11.15, Rev. W. H. DRUMMOND, B.A.; 7, Rev. F. H. JONES, B.A.  
 Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, 27B, Merton-road, 7, Rev. GEORGE CRITCHLEY, B.A.  
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.  
 Woolwich, Carmel Chapel, Anglesea-road. Fellowship Meeting at 3. Evening Service, 6.30, Rev. J. HARWOOD.  
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.  
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. MCLACHLAN, M.A., B.D.  
 BRIDPORT, Unitarian Chapel, East Street, 11 and 6.30, Rev. W. L. TUCKER.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Mr. GEORGE WARD.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.  
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. W. R. HOLLOWAY.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. B. C. CONSTABLE.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30.  
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.  
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.  
 HOBHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.  
 LEICESTER, Free Christian Church, 11, Rev. K. H. BOND; 6.30, Rev. J. H. M. NOLAN, M.A.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.  
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.  
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 MORETONHAMSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.  
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.  
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

## CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

## VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street. Sundays, 7.30 p.m.

## DEATHS.

HEAVISIDE.—On November 10, at 101, Coningham-road, Shepherd's Bush, W., Jane Heaviside, aged 81, widow of James Charles Heaviside. No cards.

NORBURY.—On November 11, at Southport, after a long illness, Hannah, widow of the late Joseph Norbury, of Blackley and Southport, in her 77th year. Interred at Blackley Unitarian Church on November 15.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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*\*\* All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

## NOTES OF THE WEEK.

THE life of John Bright, the centenary of whose birth was celebrated on Thursday, will always remain as an illustrious example of the power of personality and noble character in public affairs. Only the most ardent admirers would attribute to him intellectual gifts of the first order or claim that he possessed the wisdom and foresight of a rare political genius; and yet Sir George Trevelyan in a letter written this week is able to speak of him in these terms: "My association with Mr. Bright is one of the great possessions of my life. I saw a very great deal of him in my first year in Parliament—the great reform session of 1866. . . . At that time he really governed England. Never was a private citizen with no official, rank so powerful, and never did any man, private or official, use his power so righteously." In honouring his memory we pledge ourselves to uphold simplicity of life, transparent integrity of purpose, and the love of peace as primary factors in the welfare of the State.

\* \* \*

It is not often that we are able to describe the publication of a new book as one of the events of the week; but John Masefield's poem, "The Everlasting Mercy," is likely to survive many of the passing excitements of the hour. The new interest in religious psychology has once again made Conversion a living problem

for the student, but Mr. Masefield has revealed it as a living reality for the ordinary man, the most stupendous and arresting fact in religion, confounding our scepticism and upsetting all our prudent calculations of character.

\* \* \*

It is not a book for a too prudish taste which dislikes strong words and nauseous scenes and refuses to call a spade a spade. Saul Kane is the local blackguard, sodden in drink and shame and idleness. The reader feels the madness in his brain and the hot lust in his heart. The scene in the tavern after the fight, the wild chase from his pursuers, the depraved man's tenderness to the little child are indelible pictures. And all through there is the background of nature, the clouds and the stars and the wild cry of birds, signs and premonitions of "the burning cataracts of Christ," when at length the defences of sin are broken down and the door is opened wide to let Love in.

I did not think, I did not strive,  
The deep peace burnt my me alive;  
The bolted door had broken in,  
I knew that I had done with sin.  
I knew that Christ had given me birth  
To brother all the souls on earth,  
And every bird and every beast  
Should share the crumbs broke at the feast.

\* \* \*

THE theme of "The Everlasting Mercy" recalls Francis Thompson's "Hound of Heaven." Love pursues with the same insistency and wins at the end. The day of storm closes in a great peace. The torn heart is at rest. The lust of lower things is vanquished by the love of the highest.

Christ, the Lover, finds and holds the soul he loves at last. The flaming lights of the pot-house vanish; the coarse lusts of the flesh lose all their savour; and we have instead before our startled eyes the lily of the Annunciation:

O lovely lily clean,  
O lily springing green,  
O lily bursting white,  
Dear lily of delight,  
Spring in my heart agen  
That I may flower to men.

It is only great literary art which can hurry us breathless through all these conflicting moods and convince us of their truth, and literary art which has in it a daring simplicity, kindled at the very heart of life.

\* \* \*

MR. ZANGWILL's new play "The War God" has been played twice, and already it has become the centre of a keen controversy, in which the author himself has entered the lists. We may leave the dramatic critics to settle the vexed question of the suitability of blank verse for an intensely modern theme; the problem of real importance is a twofold one. Firstly, is the play sufficiently convincing to make converts by its peace propaganda? And, secondly, are the very thinly veiled allusions to Germany and contemporary political ambitions wise and in the interests of peace? We know that these are utilitarian standards against which the soul of the creative artist is always protesting; but in the present case they are not unfair. Mr. Zangwill has placed upon the stage a piece of frank propaganda. It will be judged by most people by this very practical test—Does it achieve its object by producing conviction?



So far as Germany is concerned we hope that her journalists and other guides of public opinion will not be in a hurry to supply names to Mr. Zangwill's characters. At the same time we think that there is an unfortunate element of provocation. The lesson would have been more salutary if the whole attention had been concentrated upon the conflict of human forces and passions without the faintest suggestion that another country is being judged or caricatured, or referred to in any way. There are other elements in the play which jarred upon us, but we believe that the blemish to which we have referred is enough to prevent its influence being wholly for good and in the interests of peace. Neither in private life nor in public affairs do we advance the cause of righteousness and good will by condemning in others what we should first of all rebuke in ourselves.

\* \* \*

THE strange and pessimistic address which the Dean of St. Paul's delivered at Sion College last Saturday was the confession of a disenchanted thinker, not the message of a spiritual leader. He compared civilisation to the figure of Melancholia sitting pensively in the midst of her accumulations. He warned his hearers that they must face the fact that their lot was cast in a rather unpromising and uninspiring time. Amid all this welter of dreariness, with its fashionable gibes at democracy, there was one gleam of sound judgment and nobler wisdom. Speaking of Imperialism, he said that it was a blend of noble and ignoble sentiments: They called it a noble patriotism in themselves and brutal aggressiveness when it was displayed by the Germans. But it was a sentiment which was perhaps falling out of touch with facts, since the European nations had a common civilisation, and the classes in each nation had much more in common with the same class in other countries than with other classes in their own. If men were reasonable beings this ought to bring to an end the monstrous waste of our resources upon armaments.

\* \* \*

It is a significant sign of the times that the name of the National Conference of Unitarian Churches in America has been changed into "The General Conference of Unitarian and other Christian Churches." The avowed object is to broaden the basis of fellowship, to include men and churches of kindred spirit and temper irrespective of names, and especially to make co-operation with Canada easier than it has been hitherto. We need hardly say how heartily we welcome every extension of this kind, and how highly we honour the spirit which is willing to sacrifice some of the valued traditions and preferences of the

past in order to welcome the opportunities of a wider co-operation.

\* \* \*

THE meeting of the Conference, which was marked by this momentous and large-hearted decision, was held at Washington during the week beginning October 23. The President was the Hon. Horace Davis of San Francisco. In his address, after speaking of the way in which the gulf imagined between God and man has been bridged, and man has been lifted from the total depravity of Calvinism to a possibility little lower than the angels, he said "There was a time when we Unitarians had almost a monopoly of these cheering views, but that day has gone by: the liberal wing of the orthodox churches has advanced to many of our positions although we have this advantage over other bodies, that we are absolutely free, while they are more or less hampered by their creeds and the conservatism of the majority. But no church can live on its past. The world moves and we must move with it. The kingdom of God is always ahead of us, beckoning us on. And now that our simple and natural theology has so far prevailed, we are set free to work wholly for the kingdom. But to-day it is also a kingdom of action as well as of speculation."

\* \* \*

THE Rev. F. K. Freeston has sent us a letter of protest against some remarks which appeared in this column last week, concerning the unreasonable expectations with which many people have regarded the social institutions of the modern church and their tendency to absorb an undue proportion of time. There is nothing which we wish either to modify or withdraw. We may point out that what we wrote refers chiefly not to the "unchurched" but to the way in which the people inside the church try to amuse themselves and to compete with various other societies and institutions, which are not under the special direction of the church. Our great desire is to see the church much more capable of inspiring the world than it is at present. But if it is to do this it must trust its spiritual appeal, and not try to annex little bits of service and regard them as specially sacred or obligatory because they are labelled "church-work." It is this kind of thing which leads to the false kind of separation between church and world, or to put it in other words between the religious and the secular life. The passage in Mr. Freeston's letter in which he speaks of the "church-worker" and the "church-idler" shows that he himself has fallen into this error. Many of the sincerest worshippers are in danger of being regarded as "church-idlers" because they have their own life to live and their own task to do.

## THE NEW NOTE OF THE CHURCH.

NEARLY all reformers have at one time or another girded at the Church for its failure as a moral witness and a social prophet. It used to be the stock complaint of the platform. It still lingered on as a dying echo in the speech which Mr. LLOYD GEORGE delivered at Seven Sisters, Neath, a month or two ago. It will doubtless do service once again when he delivers his forthcoming address on the same subject. The secular Socialists are never tired of denouncing the Church. Some preachers may still be found in obscure corners who try to curry favour with "the world" by contrasting it with "the Church," much to the disadvantage of the latter. The last decade has been rich in examples of attempts to attract large congregations by flattering the non-church goers and by defaming regular worshippers. Happily the experiment was a failure, thanks to the democratic instinct for sincerity. It is now as much as Christian charity can do to keep our disillusioned prophets from stoning the populace. These preachers who failed to fill their churches by the transparent but dishonourable device of abusing the Churches are now changing their tone. They are getting cross with the world. They begin to talk of it as the mob, and the herd, as DEMOS and the many-headed beast, quite in the manner of TENNYSON at his worst.

The steadier, saner part of the church-going public never lost its head, or if it did it is now recovering its sobriety and its charity. This merely means that we are re-discovering our lost or eclipsed Christianity—that gospel of our Lord, who did not humour the crowd but who yet had compassion on them because they were scattered as sheep without a shepherd. We have learnt at last that we must give our heart to the people, but must give it expecting nothing back again. For assuredly if we expect we shall be disappointed. Roughly, it may be said that we can contribute to the Labour and the Democratic Movement, but that movement will contribute nothing directly, not even gratitude to us. It will use us to the uttermost, but it will suffer no church to use or to exploit it. Nearly every man who has tried the cheap game of filling his church by championing the Labour Movement has been caught in his own trap. The Labour Movement may capture his Church, but his Church will not capture the Labour Movement. It is just as well that it should be so, if only to chasten and purify our motives, and bring home to the heart of every congregation that it is here not to be ministered unto but to minister and to give its life a ransom for many. The Church does not exist to "capture"



the people but to redeem them, to transfigure their inward life, to quicken and transform motive, to inspire them with the conviction that the chief end of man is to glorify God and enjoy Him for ever. Economic Socialism may be a condition precedent to the releasing of the energies of the people and to granting to them such leisure as will permit them to cherish the things of the Spirit. But, in itself, it may be a deepened slavery to the things of sense. There is no guarantee that when all their animal and material needs are provided men will then seek only spiritual joys and satisfactions. The idle rich show us, on the contrary, that such men may more and more immerse themselves in sodden sensualities and take the downward road that leads to degeneration and death. Similarly, economic individualism may end, one might almost say must end, in the brutal exploitation of the weak by an intellectual and unscrupulous minority of Supermen doomed to be overthrown by periodical revolutions, like that of modern China.

The simple truth is that we cannot get out of any system of economics or any organisation of force a higher quality of life than that which we put into it and which inspires and works it. But we may discover that the highest quality of life demands for its happy and healthy functioning a particular system of economics and of government, and that may very well turn out to be Socialism. It would appear that we have now arrived at the vivid recognition of this truth. This has awakened the Church to a new sense of its own peculiar duty. The new note of the Church is thus after all not new but old, but it is new for our time. It speaks of things which are not indifferent to politics and to which politics ought not to be indifferent, but which yet transcend politics and all economic conditions. The Church is the prophet and priest of the Life of the Spirit. It has come, like its Founder, that we may have Life and have it more abundantly.

Any book that clearly recognises and convincingly expresses this renewed sense of the importance of the Church and its message is to be cordially welcomed. Such a book is Professor OMAN's recent volume, "The Church and the Divine Order."\* For him the Church is "the highest and widest fellowship among mankind." He writes, indeed, with an anti-sacerdotal and an anti-ritualistic bias which is often excessive and one-sided, yet this very defect will be in the eyes of many a positive virtue, because it enables him to concentrate more intensely on the ethical nature of the Christian fellowship and thus to disarm the anti-ecclesiastical and anti-clerical critic. It is a book full of originality and distinction. The style

is fresh and stimulating, and the spirit of it is tense with moral passion and religious earnestness. It is a delight to find a professor in a Presbyterian College so insistent on the voluntary character of Church-membership and so sturdy in his championship of the non-subscribing, undogmatic principle. He is quite alive to the fact that pre-occupation with politics and social reform may make the whole discussion of Church-life a pure anachronism. He is well aware of the attraction of Socialism for serious modern thinkers, and it is obvious that he himself is far from being insensible to the significance of this growing movement. But, as he aptly puts it, "when 'he that gathereth much had nothing over and he that gathered little had no lack' the people cried 'But our soul is dried away, there is nothing but this manna before our eyes.'"

Professor OMAN is surely right in believing that attention must once more be concentrated on the Church: "In some order of love and freedom that is in some kind of Church, the historical struggle of mankind must be gathered up and, if it is not being served by the present Churches, then a supreme effort should be made to recall them to their true task."

That masses of men are falling away from the Churches does not disconcert him in the least. Like Canon WALTER HOBHOUSE in his Bampton Lectures on "The Church and the World," he believes that such falling away may be to the immense gain of the Churches, for when they become religious societies, holding men only by religious ties, their true object and power will appear. From this point of view the book traces the idea of the Church through history; from its Jewish preparation through Jesus as Founder and on through the Apostolic Church age by age until our own day, where it closes on "The Task of the Present."

Spite of inevitable inequalities in the chapters and of some marked personal prejudices the work must be pronounced to be the most successful brief review of the Church's life we have ever read. It is full of the finest appreciation of what is essential to religious life and progress. What could be more penetrating than this remark in connection with the permanent value of the apocalyptic hope: "A Spiritual religion only arises when it is discovered that the things of the body are all corruptible and that only the things of the Spirit can be eternal." Or this: "The victory over the world is by being prepared to lose it, the blessed use of life in being poor in spirit, the possession of our soul in the judgment of ourselves as sinners and in self-surrender . . . the basis of the Church is precisely this denial of the world, this assertion that the meaning even of the world is not in itself or even in any thing man can accomplish in the midst of it, but in a blessing above and beyond only to be wrought out in the last issue by the finger of God."

With justice he remarks—and coming from one so hostile to Romanism the remark is arresting—that "Protestantism in general being absorbed in problems of wealth, politics, and science is apt to assume that [this unworldly temper] is

not true." It will only awaken to its truth when we acquire again "some kind of apocalyptic outlook, some sense that life is not good in itself, but only good when we overcome it through faith in a rule which God himself will introduce. Jesus founded the Church to live under that conception, as the society, in short, of the Kingdom of God."

It would be to do the author a grave injustice to represent him as indifferent to the woe and misery of our existing social order. It is his very pity for men that makes him realise so profoundly that their only salvation is in and through the life of the Church. He is poignantly compassionate with the wretched and oppressed, but he knows that the "Master's own class" will only be saved by the Master's own spirit. Not by patronising ministries and condescending missions of wealthy congregations, not by "scattering money sometimes as impersonally as a charity organisation and sometimes as irresponsibly as tipping," but by manifesting things "so high that all our little earthly distinctions are levelled by them and so abundant in goodness that all are poor without them, and all abundantly rich with them," will the Church once more so speak that the common people will hear it gladly.

Differing as we do very sharply from much that appears in this volume, our difference is swallowed up in gratitude for a treatment which is as timely as it is permanently excellent and as searching as it is fundamentally constructive.

J. M. LLOYD THOMAS.

## LIFE, RELIGION & AFFAIRS.

### AN INTERNATIONAL MOVEMENT.\*

SOMETIMES when the variety of our interests seems most devisive, when the machinery of our activities seems most complex, when our different ways of doing things seem most to demand our attention, then the sense of the thing that we are doing, and the deep, spiritual meaning of it all, floods in upon us and takes possession of us. Then the details of our activities and the diverse methods fit into their true places. Then the spirit that animates the different workers breaks through the various ways of working, and claims a conscious unity.

Your courtesy permits me to-day to close this series of enlightening reports with a word about the purpose and activity of the International Council that has now for ten years past gathered into great Congresses, successively at London, Amsterdam, Geneva, Boston, and Berlin, the friends of religious liberty, those from all lands, and out of many different religious connections, who are ready to live and labour as the unfettered servants of truth and freedom and brotherhood. In these

\* Address given by the Rev. Samuel A. Eliot at the National Conference at Washington, D.C., October 24, 1911.

\* London: Hodder & Stoughton. 6s.



great Congresses men of many nations have come out of their different traditions, out of their legitimate preferences for familiar convictions or habits, and have discovered together that their very differences represent not so much the diversities as the universality of religion. At such gatherings we lay aside all our petty ambitions, and refresh ourselves with new and inspiring reaches of vision. There we enjoy the stimulus of intellectual variety. We broaden our horizons. We lift our instinctive prepossessions to the levels of rational and friendly debate. We discover unexpected identities of spirit and purpose. We learn how much true breadth and liberality there is in nations or communions we have supposed to be exclusive or despotic. We renew faith and courage, and are reinforced by a new sense of the scope and meaning of our life and work together, and the irresistible attraction of our common hopes and ideals.

Often I have pleaded with you, my friends, to see our denominational affairs more largely, and to see them whole. Often I have urged you to see things nationally, and not merely from personal or partial or provincial points of view. I am no longer contented with that appeal. I ask you to see things internationally, to take your rightful place in a world-wide movement, to put the biggest possible significance into your local effort. Then only shall we learn how, on the one hand, to do our little work grandly, and on the other hand, to do our grand work simply and modestly.

The thing the International Council does for us is not to give us new convictions, not to minister to any sectarian pride, but to open for us the windows that look out on a larger world. It liberates us from one of our most threatening perils, the peril of the self-absorbed and self-complacent life. The great international gatherings teach us that we Unitarians have found a new place for ourselves in the world, with new partnerships and alliances. We are interested not merely in what we are able to do for others, but in what we can share with others and receive from others. It is revealed to us that, if we are true to our trust, we are to be the pioneers of the cosmopolitan in Christianity. We are to set the pace of a many-battalioned army, and, believe me, we shall be most loyal to our own regiment if we thus offer ourselves to lead the march of a federated liberalism. That is just what will give permanent force to our own specific denominational life. That is what will give it not only the enthusiasm we need, but the intellectual dignity and spiritual significance.

What are the practical methods that we can adopt? First, the self-forgetting maintenance of this international organisation. The expense of that enterprise naturally and legitimately, in its earlier years, falls upon those who have already won the religious liberty that others are still striving to attain. That privilege should be welcomed, and that responsibility generously assumed. Second, the translation of Unitarian literature into diverse tongues. We have made the beginning, a modest beginning, in that enterprise. You can now find the books and tracts of American Unitarians not only in English,

but in French, German, Dutch, Spanish, Italian, Swedish, Norwegian, Finnish, Icelandic, Japanese, and various Hindu tongues. We need to multiply these agents and diffuse in many lands a knowledge of our principles and of our experience in the organisation of a free and spiritual Christianity. Third, we should encourage closer co-operation with the friends and fellow-workers we have already discovered. The British and Foreign Unitarian Association was founded on the same day of the same year as the American Unitarian Association. We have never been in more cordial fellowship than now. The Consistory of the Unitarian Churches in Hungary has borne witness with indomitable courage for three hundred years to the merits of a pure Christianity. With these brave comrades, and with the organised religious liberals in France, Germany, Holland, Switzerland, Italy, and the Scandinavian countries, we work in hearty co-operation. Fourth, we should encourage and multiply the exchange of visits between representative liberals. We have thus welcomed in recent years several of the most representative theists of India and Japan, and many of our European fellow-workers. On the other hand many American Unitarians have borne your good-will to our friends in other lands. Dr. Wendte, the Secretary of the International Council, is spending the whole of the present year in Europe visiting and conferring with our fellow-workers, and preparing for the next Congress in Paris; and two weeks hence my own honoured father starts for the Orient to bear your greetings to our fellow-workers in India and Japan. Fifth, I believe the time has come for us to establish definite Unitarian headquarters in the intellectual and political capitals of the world, not for the upbuilding of a sect or the planting of a church, but as centres of influence for the diffusion of the enlightening and liberating principles of a rational religious faith.

When Christianity came into the world it struck the note of universality. It was good tidings of great joy to all people. It emphasised the convictions that all good men hold in common. Yet the history of the Christian centuries has recorded one long struggle to maintain that original breadth and height and depth. Again and again has Christianity fallen into bondage to some kind of partialism, now the partialism of doctrine wrought out in an exclusive creed, now the partialism of administration embodied in an exclusive organisation. The significance of every rebirth of a pure and spiritual Christianity has been the recovery of the connection with what is universal, the return to the realities as distinguished from the accessories of religion, the restoration of the unobscured relation of the soul of man with the life of God. That is the largest significance of that world-wide movement for which we need no more apt and potent name than Unitarian.

I do not forget that the names which designate for some of us the noblest and most inspiring elements of our inheritance—Protestant, Puritan, Separatist, Independent, appear to represent some form of partialism; but fundamentally they represent the revolt against it; they were the paths—some of them, I grant, a bit

obscure—which led back to the great highway of universal religion. To-day the Christian Churches with one accord are more inclined than ever before to walk that way. When we are true to our best impulses we recognise our brotherhood. We are all bound together in the pursuit of great ideals. We are striving through freedom, and the uses of freedom, to win unity. The heroic forces that gave us liberty are now passing with us, and sometimes by us, into the broad constructive unifying work of an unrevealed future.

I ask you to yield yourselves to the sweep of this movement from liberty to fraternity, from freedom to unity. Let us bear witness to that which shall guide us to richer revelations than it is possible for any single sect to teach or dream. Then shall we be caught up into the company of those who in all ages and in all lands hunger and thirst after righteousness, trust in the living God, and seek to make His Kingdom come on earth.

### THE IDEAL CLERGYMAN.

THE reviews of the last two or three months have furnished instructive reading for those who are interested in the spread of "sweet reasonableness" in religion. Such articles as those of Mr. A. C. Benson in the September *Contemporary*, and of Father Adderley in the *Fortnightly* for October, are indications that the newer ideas are making their way among churchmen of all parties. But for frank outspokenness we must turn to the Bishop of Carlisle's article on "The Training of the Clergy," in the current number of the *Contemporary*. Bishops may have written similar articles before, but the present writer has not come across them. He felt, when reading it, somewhat like Waldo in the "Story of the South African Farm" when he first discovered the fifth chapter of St. Matthew. It was truly a revelation. Nobody could have known that there were such standards of conduct, or things would have been very different. But "the old wise people" knew all about it. So it fares with the ideal in all ages. And so, notwithstanding the fact that the pronouncement of the Bishop of Carlisle is, it might almost be said, epoch-making, it is hardly a matter for surprise that so far it has received little attention from the religious world.

The article is so full of good things that it would be easy to fill the allotted space with extracts. Suffice it to say at the outset that the Bishop is a whole-hearted follower of Paul's injunction to "prove all things." The greatest of all the duties of the clergyman, he tells us, is to bring men face to face with facts. Most men imagine that because they think a thing is so, therefore it is. It is the duty of the clergyman to undeceive them. The following passage will serve to show the thorough-going character of the Bishop's pronouncement:—

"The clergy should be trained to examine all things, to put all their beliefs and teachings to the test of truth, to confront all consequences in their quest of truth, to accept no provable truth upon hearsay, or because they have read



it in books, always to keep in remembrance that traditions . . . may turn out not to be true . . . that even great Councils may err, and that no error, accompanied by an anathema (for anathemas are the first device of error and the last resort of truth) can be a true part of a true creed."

There seems to be nothing more to say. One can only welcome the Bishop into the ranks of the reformers. The time is evidently approaching when the preacher will discuss his doctrines and traditions not as an attorney, but as a man, to reverse Emerson's well-known phrase.

The Bishop has also some pregnant remarks about the difficulties which beset the teacher who is a specialist. He does well to remind us that "the first requisite of a teacher is to get into touch with the taught." Thus the specialist must descend from the dizzy height before he can become *en rapport* with his audience. Moreover, seeing that so much depends upon the correctness of the views the preacher advances, the theological specialist is in eminent danger of a narrowness which does not consort with the religion he professes, "whose motive powers are comprehensive reason and infinite love." Hence the Bishop is an earnest advocate of the broadest possible training of would-be clergymen. Otherwise they are likely to degenerate into "bigots, arrogant judges, and persecutors."

The reader can only admire and wonder. Is there room in the Church of England for a bishop who holds these views? Could one receive a guarantee that such would hereafter be the attitude of the clergy towards the anxious inquirer, one might be reconciled to much. Surely the reading public have not realised the profound significance of the Bishop's statements. A church which prefers truth to tradition, with no anathemas and no persecution! Some of us have been looking for such a church for years with strained eyes. Can it be that we shall live to see it?

After dwelling so much on the portion of the article dealing with the moral and intellectual outfit of the clergyman, we have little space left for reference to the physical and spiritual training to which the ideal preacher should submit. That the physique of a clergyman should undoubtedly receive more attention than has hitherto been bestowed upon it is obvious. An examination in chest measurement, and a longer period of training in reading and speaking are part of the Bishop's essentials. If the clergy of all denominations would only read and ponder the Bishop's remarks about the necessity of cultivating a natural style in the pulpit, and the extreme difficulty of acquiring it, the article would not have been written in vain.

In discussing the spiritual aspect of the preacher's vocation, the Bishop maintains the high level reached in the first part of the article. "An unenlightened conscience," he tell us, "is worse than mischievous, it is deadly." In a very fine passage he claims that religion must no longer be a thing apart from life. God can never be left out of account. A timely caution is also uttered against the danger of religious emotionalism. "Unharnessed from reason, undisciplined by training, it

becomes wild, fanciful and perilous." The article cannot be adequately summarised, but it deserves to be widely known. It should be rescued immediately from oblivion and circulated among the clergy of every denomination. When the bench of bishops is permeated by the spirit which breathes through this timely utterance, we shall be able to look forward to the future of religion with confidence.

## CORRESPONDENCE.

*The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.*

### "THE IDEAL SCHOOL."

SIR,—As you have considered worth reproducing in your columns a letter which I wrote to the *Westminster Gazette* on the subject of the "Ideal School," and have further honoured it by a reference in your Editorial Notes, I venture to think that the subject may be of sufficient interest to warrant my adding something to what I have already said, particularly as the letter in question was of necessity highly compressed, with, I fear, the not unusual result: *brevis esse laboro, obscurus fio*.

I may as well say at the outset that I agree with you that the ideal of education—the *absolute* ideal—lies in perfect co-operation between the parent and the school: that is to say, that the school should give the necessary class-room instruction, and the parents do everything else; even though this would involve the surrender of certain advantages which the boarding-school alone can offer. (The problem of how to ensure each child receiving proper attention where there are a number in the family I will not attempt to solve, but will suppose that the family consists of one, or two at most). Now, what does this mean? It means that the parents—father as well as mother—must give themselves up entirely to the education of their children. In order to do this they must have, firstly, Inclination; secondly, Capacity; thirdly, Leisure. We will assume that all parents worth the name have the *inclination* to fulfil their trust. But have they the necessary *capacity*? Judging by results, which they themselves are often the first to admit, I would answer—not all. And what of *leisure*? In this lies the root of the whole matter. It is the lack of leisure—a lack which is increasing with the complexity of modern existence—that compels the parent to delegate his duties to the school, and, in particular, to the boarding-school: that, in other words, more than anything else renders the absolute ideal (to my mind) impracticable, and therefore worthless; for if the magnet is too far away, the needle will not move. Indeed, so far from admitting that the boarding-school is "a perquisite of the rich," I would rather say that it is

less a necessity for the rich, who should have leisure, than it is for those of moderate means, who have little or none. And I would add here that it is not the rich boy only that may need "saving from his parents."

As to the question of *expense*. In support of the school that charges fees out of all proportion to any possible benefits conferred, simply that house masters and others may have a big balance at the bank, I have, of course, not a word to say. But I do feel very strongly that a parent should be prepared to pay well, even at some personal sacrifice, for the doing of a highly complicated and responsible piece of work which he ought, but is unable, to do himself: though he is entitled to see that he gets good value for his money. And he should not forget that if he did undertake to do the work himself, he would have to surrender considerably more in income than he has to pay in fees to the school. Moreover—and this is a point which is often overlooked—the nearest day-school may lack certain features which a wise parent deems indispensable to the proper education of his son; and the only way to secure these advantages is to send the boy away to a school which does provide them.

The Bishop of Hereford spoke of the "moral and intellectual wastage" in a boarding-school. I cordially agree with him that there is such wastage in schools which are so big as to render impossible even adequate control, to say nothing of that intercourse between master and boy without which the former can never hope to rise above the level of a mere instructor. It does not, however, follow that the same applies to a *small* boarding-school—in fact, I am satisfied that it does not; and others will bear me out in this. On the other hand, there is wastage in any day-school. Time is wasted—simply thrown away—in getting to and from the school; and however fully the parents may desire to co-operate with the school, there must be some loss of attention, and therefore of efficiency, if only through a boy having to do some of his work at home. The time spent in travelling by boys who go away to a boarding-school I should hardly count as waste, particularly as the result—the intercourse of boys from different parts of the country—certainly tends to widen the outlook and counteract any inclination to parochialism. The day-boy's perambulations may promote independence of character; but it is sometimes, I fear, purchased at a price that is not only high, but ruinous.

All the occupations which depend for their performance upon *numbers*—games; choral and orchestral music; societies, debating, literary, and scientific—can only be got at the school. Of course, many day-schools offer these; but the more they succeed in doing so, the more they abandon their own distinctive character, and approximate to that of the boarding-school. And it is, I think, proved beyond all doubt that *esprit de corps* is promoted by the common, *corporate* life of the boarding-school to a degree which is, from its very nature, impossible in the day-school: and what is *esprit de corps* but the realisation of that idea of "service" which is the keynote of citizenship? In short, it is



only the boarding-school that can presume to say to each new son—

“To-day and here the fight’s begun,  
Of the great fellowship you’re free;  
Henceforth the School and you are one,  
And what You are, the race shall be.”

Finally, as to the place of *Sunday* in the schoolboy’s life. However much an “atmosphere” is cultivated by change from week-day occupations, and in other ways, Sunday at school will, I admit, not bear comparison with Sunday at home—except in one very important particular. If a boy is at home he has the choice between the ordinary service of his church or chapel and (sometimes) a children’s service. Neither is adapted to his requirements. The service in a school chapel is something *sui generis*, which cannot be got elsewhere. It should be, as I have said, the necessary complement to the experience of the week, providing a commentary on that which is past, and an inspiration for that which is to come. That is why I want the boy at school on Sunday, and why, even if it were otherwise possible, I should still wish my boys to attend their own service here, rather than go elsewhere to one which could not pretend to meet their special spiritual needs.

I have not exhausted the subject; but I feel that I have exhausted your patience, and that of your readers. I cannot conclude, however, without disclaiming any desire to decry the work that is being done in our day-schools. I admire and honour those who accomplish it, working as they do under conditions of difficulty and discouragement such as we in the boarding-schools can know little or nothing of. But this does not weaken, but rather strengthens, my conviction that, under existing conditions, it is in the boarding-school (provided always that it be not too large) that the nearest approximation to the ideal is to be sought.—I am, Sir, yours, &c.,

H. LANG JONES.

Willaston School, November 13, 1911.

### THE CHURCH AND THE UNCHURCHED.

SIR,—Your quotations from the *Manchester Guardian* and the Bishop of London carry their own condemnation. Any man, be he minister or layman, who, whilst ostensibly providing suitable recreation for hard-worked men is really devising traps for the unwary, evangelistic agencies for the unorthodox, church feeders for the unchurched, deserves, I think, whatever disappointment he may get. But your own comment on this matter pushes the condemnation much further. It implies that the social institutions in connection with the Church show a serious tendency to encroach upon its central purposes, and to engross the energies of its ministers and members upon secondary ends.

I think that I know what you mean, and there may be room for an occasional warning, but I am bound to deplore your generalisation. For its effect can only be, I fear, to encourage the church idler and to discourage the church worker; and it is not the latter who needs rebuke. The chief object of the Church, I quite admit,

is to provide a reverent worship and a catholic pulpit for the Religion of the Spirit. That aim, that obligation, is our holiest task, our supreme privilege. “Preaching and praying and caring for the souls of men”—that is your own expression. But do preaching and praying comprise the Church’s whole function, and is the Church to care alone for the souls that come into its own building? What irony it is to say that “she must make her own appeal direct to the soul and conscience, deliver her own unflinching message,” when it is only a small sprinkling of the people after all who ever darken your church doors or come within reach of your eloquent words! Those in direct need of the caring for souls are outside the preaching and praying churches, the teeming, seething, unchurched masses, the dumb and crowded multitude; and I see no chance for the kingdom of God if the Church is to draw its line so sharp and hard between the man inside and the man outside, between the Church and the world.

In quiet residential suburbs of respectable, intellectual people this need may not be great or urgent; but in large towns with dense populations, with their flaunting attractions of the music-hall and the public-house, these social institutions for the unchurched provided by the Churches themselves, not as traps or baits, but for the distinct caring of souls, arranged under better surroundings and with higher ideals—these have become an absolute necessity of the case. New occasions teach new duties. Hence arose, first, the change in our once “Domestic” Missions; and hence arose, next, the Institutional Church.

Institutional churches have their dangers (as everything else) if their societies and sociabilities are permitted to usurp instead of promote the religious life; or if they so engross with mere empty amusement the time and thought of young people as to lure them away from the home circle. But for hundreds of such, we know well, there is no such home circle, for the house is too small, and that home quiet is impossible which is so easily attainable in the houses of the comfortable; moreover, recreation after a long day’s toil is simply essential, and must not be dull. Surely, it is the manifest task of town churches which care for others beyond themselves to provide times and places and facilities where the comradeship is suitable and the recreation not harmful.

If it be admitted, and it is, that the Church has a week-day duty to its members in setting them tasks of general social service, then it has a more direct and specific duty toward its immediate neighbourhood, to the community by which it is surrounded. We need more neighbourly churches which will bring rich and poor together and take kindly interest in the outsider. The Church exists for the people, not the people for the Church, and if, through faults on both sides, the people will not come in, then the Church must go to them, not alone with preaching and praying, but with such wisely devised methods as will meet their needs, without ecclesiastical designs and expectations, and on the frank, broad basis of simple intercourse and human brotherliness. Mens’ clubs, mothers’ meetings, boys’ brigades, girls’ guilds, are so many

opportunities of friendliness and influence under the auspices of the Church, not as “attractions” or “church feeders,” but for their own sakes. That these and other institutions do make heavier demands on our ministers and their helpers is manifest. But that is not a worthy reason, surely, why they should shirk the responsibility. The minister may advise and hold the reins even when he cannot give all the time and labour which others can spare. But I distrust and deprecate any so-called “spiritual work” which either stops at itself as something set apart, or suggests that the only real caring for the souls of men must take place by preaching and praying about them in a church to which they do not come. If you can gather a number of non-church-going men into a men’s club meeting on Sunday afternoon to hear addresses on religious, moral, and social subjects and afterwards express their own thoughts with entire frankness, you will get closer to inner lives and needs than by preaching many sermons. In the sad clash of class interests and the bewilderments of our social chaos the churches will make a fatal mistake if they set the Church and the world apart, claiming for one the sole credit for spiritual work and condemning the other, alas, for its unspiritual secondary ends. The Spiritual Church and the Institutional Church need not be opposed. They are the two sides of the one shield, and they are equally needed for the kingdom of God.—Yours, &c.

FRANK K. FREESTON.

Essex House, Campden Hill, W.

### “ASSOCIATION SUNDAY.”

SIR,—Will you kindly allow me to remind your readers that Sunday next, the 19th inst., is “Association Sunday,” when the annual collections on behalf of the British and Foreign Unitarian Association are taken at a large number of our chapels. I feel sure that any friend who has read the Report of the Executive Committee presented to the Council on October 30, and so fully reported in your valued paper on November 4, cannot fail to be impressed with the large amount of good missionary work being executed by the Association. The Home Missionary work, the Colonial and Foreign work, the Publications Department, are all full of interest, and the report throughout is well worth careful perusal.

When I can tell you, as treasurer, that our office expenses and salaries are more than covered by the income from investments, it will be seen that every sovereign given to the collections on Sunday next will go directly towards the work the Association is carrying out, and that such work is really only limited by our resources.

Will those of our friends who cannot attend any place of worship on Sunday send their donations to the treasurer of their chapel, or I shall be pleased to receive donations from any Unitarians not connected with any chapel, at Essex Hall, Essex-street, Strand.—Yours, &c.,

HOWARD CHATFIELD CLARKE.

Essex Hall, Essex-street, Strand, W.C.,  
November 13, 1911.



## BOOKS AND REVIEWS.

## THE KING TO HIS PEOPLE.\*

THOSE of us who in the way of business or good will are continually called upon to make short speeches on occasions such as the opening of bazaars, the distribution of prizes, the moving of votes of thanks—important enough to the few concerned however insignificant to the outside public—know well how difficult it is to find words which are appropriate and sincere, but not utterly commonplace, repeating what we ourselves have said already a hundred times, and others have said and are saying every day. It is a satisfaction when we sit down, with the feeling that the little speech we have worried out was not worth listening to, to remember that the reporters will doubtless have been of our opinion, and will sum up all we have said in a few lines or under the brief formula—"M. or N. then moved the following resolution."

No such confidence may cheer the self-discontent of distinguished men to whom the people look for words of light and guidance, and least of all may the greatest of us all console himself by the reflection that it does not much matter what he has said or left unsaid or how he has said it. For the lightest words of the King and his heir spoken in public are heard throughout all his dominions; and if he should chance to let slip some remark not very wise or prudent—as too often we common mortals do—the world will hear and note it. So grievous is the restraint, so continuous and heavy the responsibility of Royalty. The Constitutional Monarch may have very little power, but probably the influence he exerts for good or ill is even greater than is that of the unpopular Despot. His word is the more heeded by reason that he is accepted as the representative of his people, who speaks their own best purposes and desires. We welcome, therefore, this collection of the more significant speeches, and of extracts from speeches, made by our King during the present century. They are not to be judged as samples of eloquence, nor could the claim be rightly made for them that they are very wise or deep. Such qualities, indeed, would be misplaced where grace and brevity were expected rather than admonition or instruction.

It is generally believed that our Sovereigns have their speeches made for them, and, of course, this is always the case in respect of what is known as "the King's Speech," which he accepts from his Ministers, but we need no assurance, such as has, we believe, been informally given, that the contents of this volume are the output of the speaker's own mind and soul; and all the more valuable, therefore, because they show us what manner of man our King—he who in his individual person stands for our whole kin and kind—is, and what he has most at heart. We hear him speak under circumstances the most diverse, in all parts of the Empire, and to all conditions of men—soldiers and sailors,

nurses and school girls, Indian chiefs and Maoris, doctors and scholars, clergy and artists—but, as is well said in the preface, and every reader will find for himself, "there plainly appears a unity of purpose in situations so different—the integrity of a mind earnest, frank, open, and humane; conscious of the need of brains and energy in a competitive age, but always pitiful for the unfortunate; conscious, too, that the highest glory of the greatest State is to serve the common human interests of peace, justice, and moral progress."

"It has never fallen to the lot of anyone, except ourselves, to have the privilege of enjoying such an experience," said the Prince at Manchester on his return from his "All Red" tour round the world, and the words are quite literally true; we must add to this unique experience that of his later tour in India, his continuous engagements as Prince of Wales, his succession to the throne and first year of a sovereignty such as the world never knew before this century; and we become conscious how extraordinary even among rulers has been the position of this man. We read his speeches, and though we may be no adulators of royalty, though frankly we should much prefer a president to a foolish or headstrong king even of our ancient line, yet our hearts glow with sympathy for this man, and thankfulness that we have such a one, so discreet, so sober, so nobly ambitious, for our Monarch, the one man set above the strife of parties, to whom all subjects of the Empire are loyal, and who has proved himself loyal to the Constitution and the Law.

There are many passages we should like to quote, but we abstain, partly because they are so many and to much the same intent, and the choice is ill to make; but still more because the effect produced on the reader's mind will depend to a great extent upon the reiteration under various forms of the same constant sentiment. In every part of his dominions, in almost every city of Great Britain, the King has urged upon his people, "Be loyal—loyal to your King, to your town! Be thorough! Whatever you do, do it as well as you can, and put your whole heart and soul into the work."

From all we hear we believe the King sets himself the example of such loyalty to his calling and such thoroughness in his work. If it were possible that he could inspire all his subjects with the same spirit it were well for us all, and for the religious and benevolent movements in which we are interested. In conclusion we desire to thank the publishers to whose enterprise this excellent and timely volume is due.

C. H.

## PILGRIM MAN.\*

WE are glad to welcome another book from the writer of "The Diary of a Modernist," which we reviewed in these columns some time ago. In this new contribution to religious literature, Mr. Scott Palmer follows the plan of his earlier

work. The book consists of "extracts from my discursive diary," and its subject is "peregrinus homo, he who marches on and gathers as he goes." Hence its title, "Pilgrim Man." Opening the book, one says almost at the outset, this is Bergson! And later we find Mr. Palmer openly avowing the connection. "Once a Bergsonian, always a Bergsonian," he says; in the philosophy of the French thinker he seems to himself to find just the support which religion to-day needs, a view of the nature of the universe which amply allows for and justifies man's deepest ethical and spiritual demands. The philosophy for our time, says the writer, "must justify our ineradicable belief in freedom, in our own reality, and in a real, the living, God. It must justify our belief in the indwelling of the transcendent spirit which makes the life of man, individual and collective, a process in which God communicates Himself to creatures who may know Him as He is. It must give rational support to our religious belief in the supremacy, within the animal and merely human life, of the life we know as spiritual." These are great demands to make on any philosophy. Mr. Palmer thinks the Bergsonian view satisfies them. Here we are compelled to join issue. M. Bergson's philosophical view, as it stands, is incomplete. Movement and the freedom of created activity it gives and safeguards; but it leaves us still asking to what end, with what purpose is all this. Professor Bergson's attitude towards a teleological interpretation of life is peculiar; he aims wholly to invert the situation. The "End" is at the beginning; Life evolves because of the inherent impulse to evolve, but the *values* of that evolution, if there be any, are in no sense guaranteed by the Bergsonian view. Hence, though we say of Mr. Palmer's work, this is Bergson, we have to add, but Bergson with a difference. Mr. Palmer knows that "pilgrim man" is not satisfied with dissatisfaction; the quest, the adventure, the romance of life are not valuable without the sense of realisation and the vision of completeness. So Mr. Palmer takes Bergson and supplies the touch of mysticism, necessarily and justifiably, as we think. Then emerges a really notable and valuable view of life as, in the finite world, a movement, free and self-directed, towards an ever fuller realisation of individuality and freedom, a movement which is made fine and beautiful and essentially romantic by the vision given to the heart of realised perfection, which is felt at once as inspiration and as consolation for all endeavour. This really constitutes the theme of the book. Like its predecessor, "Pilgrim Man" abounds in wise and exquisite sayings. It has the beautiful piety which is not aloof from the world and the fine optimism which is not blind to the strenuous sorrow of earthly things. It expresses much of the truth of what Mr. Palmer well calls "inevitable religion," that fine effluence from the inmost heart of man which is at once his greatest experience and his most precious treasure.

Writings of this kind are the most intensely significant features in the life of religion to-day, a notable dawn for those who have eyes and see, giving promise of a transcendent day.

\* The King to his People. A Collection of the Speeches of His Majesty King George V. London: Williams & Norgate. 5s. net.

\* Pilgrim Man. By William Scott Palmer. London: Duckworth & Co. 2s. 6d. net.



## ZIONISM.\*

THE last few years of the nineteenth century witnessed the birth in Jewry of a movement, apparently singularly fanatical, for the re-populating of Palestine by the Hebrew race. The difficulties in the way were enormous. Jews scattered over the face of the world have, in course of time, assimilated the culture and traditions of the countries they inhabit. There were political obstacles in the shape of the policy of "The Sublime Porte"; most serious of all, perhaps, was the profound indifference on the part of Jews, whose lot was comfortable and secure. As an ancient Greek proverb runs, "Every place is one's fatherland, wherever one is doing well." Undismayed by the prospect, the late Dr. Herzl proclaimed his plans. These were mainly political in character, and depended very much upon diplomatic successes. Since his death many things have happened, including a revolution in Turkey. To-day, the practical work of building up a home for the Jewish people in Palestine is proceeding apace. But this point has not been reached without a schism in the ranks of the Zionists. Zangwill and others, despairing of Palestine for many reasons, turned their attention elsewhere, formed a new organisation called "Ito" and patronised various territorial schemes. The failure of these in comparison with the success of the parent body is conspicuous. During the last seven years the Jewish population in Palestine has increased by 20,000. Altogether, there are about 1,000,000 Jews in the Holy Land, or about one-seventh of the entire population. Many schools have been set up in Jerusalem, and other towns, including technical schools and a school of agriculture. The Bezalel Institute, so called after the architect and artist who is said to have erected and adorned the tabernacle in the wilderness, is a school of arts and crafts, affording employment to 250 persons, earning an annual revenue of 100,000 francs. A university for Jerusalem, which Mr. Abrahams, the Cambridge scholar desiderates, seems destined in the near future to be established. Already, thanks to the efforts of one patriotic Jew, there is a Jewish National Library in the capital. Howbeit, many serious problems remain to be solved. The varieties of ritual amongst the Jews in Palestine may not permanently divide them any more than differences of order and government amongst the main body of Nonconformists in England. But amongst people of rude culture these things count for much more than they do with us to-day. The number of languages spoken by Jews in the country, and the common ignorance of Hebrew, constitute a peculiar difficulty. Then, to complicate matters for the builders of a Jewish State, there is a Christian interest in the Holy Land, which has resulted in numerous monastic settlements, ceaseless strife between Orthodox and Catholic, and the growth of a parasitic class preying upon pilgrims and tourists. The so-called Christian atmosphere of Jerusalem may be understood from an article in a recent number of the *Hibbert*

*Journal*, written by a resident in the city.

The Zionist movement is not, however, dismayed by such considerations as these. The Jewish Colonial Trust, to which other companies like the Anglo-Palestine Company (founded 1903) are affiliated, finances the Zionist organisation, and a Land Development Company promotes the interests of agriculture. In commemoration of the sixtieth birthday of Max Nordau, it has been resolved to found a hygienic institute bearing his name in order to advance and preserve the public health. The co-operative movement has been introduced, and banking upon the European model. The renaissance of the Hebrew language in Palestine is assisted by the kindergarten, in which young children speak nothing but Hebrew. Jewish culture seems even likely to be favoured by the Turkish Government as a counterpoise to Arabic nationalism.

The publication in English, for the first time, of a series of essays by experts on Zionist work in Palestine will call attention to a remarkable movement of our own time. The book not only relates the progress of Zionism, but also discusses such questions as the health conditions in Palestine, its vegetation, and prospects for colonists. The study of this small volume, which is admirably illustrated, will do much to correct the too common Gentile opinion of the aims and ambitions of Jewry, and induce respect for an idealism which is at once national and religious, being based upon veneration of a language, a land, and a law.

THE EVER-COMING KINGDOM OF GOD. By Bernhard Duhm, D.D. Translated by Dr. Archibald Duff. A. & C. Black. 2s. 6d. net.

SELDOM have we come across a little book so rich in stimulating thought as this. It is, we believe, the first of the author's writings to appear in English; and we think Dr. Duff is safe in predicting that when the larger works are translated they will make a great impression. Anyhow, every reader of this book will be eager to make acquaintance with others from the same hand. Professor Duhm has achieved eminence as an Old Testament scholar; but his theme in this essay transcends the limits of Old Testament and even New Testament times, and while he traces the development of the idea of the Kingdom of God and indicates its significance to Biblical history as only one with a perfect mastery of the literature could do, it is with the value of the conception for the religious life of to-day that he is here concerned. He sees that in some important respects our religion is poorer and weaker than that of earlier times, "We have plenty of theories of the universe," he says, "but there is not one truly great kindly comprehension of the world," such as the Hebrew prophets or the Christian apostles, or even our own Protestant forefathers had. "We do not know ourselves to be the people of God who are surely to inherit the earth." In seeking for the transfiguration of the world, we expect too little from the Will that is behind all, and too much from the

efforts of "our own puny wills." We need to recover that confidence in God which has characterised the great moments of religious progress ever since Amos sounded the oracle of the End. We have to think not only of what we can do for God but of what God can do for us. It is a pleasure to commend a book which in small compass contains so much of the philosophy of history, so much sympathetic insight into the aspirations and struggles of the past and the needs of the present.

THE PRACTICAL TEACHING OF JESUS OF NAZARETH AS FOUND IN THE GOSPEL ACCORDING TO LUKE. By Arthur W. Fox, M.A. London: The Sunday School Association, Essex-street, Strand. 1s. 6d. net.

MR. Fox has prepared thirty-five lessons on passages from the Gospel of St. Luke. They are mainly expository of the text, with interesting and valuable historical, topical, and etymological notes. Following the detailed handling of the chosen passages—not all of which embody the actual teaching of Jesus—are illustrations set out with some fulness, and suggested additional illustrations which the teacher is expected to look up, and use in an independent way. The book is intended primarily for the teacher: the lessons as given strike one not as mere teacher's aids, but as substitutes for the teacher's work. The style is simple and colloquial and easily intelligible to boys and girls; most of the stories and incidents are used in a right moralising way, although we confess to being tired of the disobedient boy who falls into canals and ponds, and is fished out by virtuous brothers who go to heaven before their time and by way of a cold. Many of the illustrations, however, are forcible and apt, and Mr. Fox is to be complimented on the skilful handling of his material. Yet when we think of the fulness of the comment, some of which is surely superfluous, we are led to question whether this style of book is the one best designed for the teacher's aid. It may be that in our Sunday Schools the teacher is but little removed in culture and training from the scholar, but that does not imply that in trying to help him we should do all his thinking for him. Legitimate aid may be given, say, in the classifying of the teaching of Jesus, and in the relation of the doctrine to the thought and practice of his day, not only in Palestine but in contiguous countries. Or the ethical ideals of generations may be contrasted and correlated in order that the teacher may handle the moral content of the Gospels in an intelligent way. But we remember the special constituency to which Mr. Fox made his prime appeal, and we gladly acknowledge the value of his book to such as have little time or opportunity for the preparation of lessons, and of such the majority of Sunday School teachers seems to be composed. As might be expected in this kind of lesson scheme, there is some overlapping of comment and exhortation, but this has its advantages. Some of the counsels of perfection—for example, those touching teetotalism—would depend for their value and effect on the personality of the teacher.

\* Zionist Work in Palestine. By various Authorities. Edited by Israel Cohon. T. Fisher Unwin. 1s. net.



Here and there the meaning is not quite clear, as when we are told that "the Christian Sunday ought not to be like the older Scottish Sabbath," or when in reference to Wordsworth's phrase, "the child is father of the man," we have the comment "in other words, their childish faults will grow weaker with them as they grow up into men and women." But on the whole, the expositions are singularly lucid and aptly pointed. By the way, are we quite certain that Jesus used the word "devil" for "the evil influences of evil men"? And do botanists reckon *atropa belladonna* a "rare" plant? And is it quite true that "priests of all religions expect to be greeted by their parishioners" as "Father"? One piece of advice to teachers we should like to emphasise, extending the application from illustrations to the lessons themselves: "these should be *told* not *read* to the class."

**THE EMPIRES OF THE OLD WORLD.** By M. Bramston, S.Th. London: Blackie & Son. 3s. 6d.

ANCIENT history, including both sacred and secular so-called, can be presented in a most attractive form to children. Mr. Bramston shows us how to do it. By way of illustration, he has availed himself of the wealth of material placed at his disposal by modern research, and for didactic purposes has made good use of the legendary elements in the old traditions. Suggestions for illustrative readings at the end of every chapter are excellent. As a reading book for home or school this volume will be found most useful. It is, however, unfortunate that a title was not chosen which might have indicated more precisely its contents and character than does that of "The Empires of the Old World."

#### PUBLICATIONS RECEIVED:

MESSRS. W. BLACKWOOD & SONS:—A Philosophical Study of Christian Ethics: G. F. Barbour. 7s. 6d. net.

MESSRS. T. & T. CLARK:—Christ's Message of the Kingdom: A. G. Hogg. 1s. 6d. net. History of Creeds and Confessions of Faith: Prof. W. A. Curtis, B.D., D.Litt. 10s. 6d. net.

MESSRS. THE CAMBRIDGE UNIVERSITY PRESS:—The Cambridge Mediæval History: Vol. I., The Christian Empire. 20s. net.

MESSRS. HODDER & STOUGHTON:—In a Wonderful Order: J. Howard Swinstead M.A. 2s. 6d. net. The Winds of God: The Rev. John A. Hutton, M.A. 2s. 6d. net. The Mysteries of Grace: The Rev. John Thomas. 6s. Bible Studies in Living Objects: Ambrose Shepherd, D.D. 3s. 6d. net. The Feast of the Covenant: David Smith, D.D. 3s. 6d. The Enterprise of Life: The Rev. J. R. P. Selater, M.A. 5s. net. The First Christian Century: Sir W. M. Ramsay. 2s. 6d. net. Reasons and Reasons: James Moffatt, B.D., D.D., D.Litt. 5s. The Church and the New Age: Henry Carter. 2s. 6d. net. Letters of George Borrow to the British and Foreign Bible Society: Edited by T. H. Darlow, M.A. 7s. 6d.

MESSRS. P. S. KING & SONS:—Second Chambers in Practice. 3s. 6d. net.

MESSRS. LONGMAN & Co.:—The Significance of Existence: J. Harris, M.D., L.R.C.P. & S. 6s. net.

MESSRS. SHERRATT & HUGHES:—Unity in Nature: C. E. Stromeyer. 12s. 6d. net.

MR. T. FISHER UNWIN:—Martin Luther: Arthur McGiffert. 12s. net.

#### MEMORIAL NOTICES.

##### THE REV. A. J. MARCHANT.

THE funeral of the Rev. A. J. Marchant took place on Thursday, November 9, at Chichester. The first part of the service was held in the Unitarian Chapel at Eastgate, and a numerous congregation included representatives of the General Baptist Assembly, the Chichester Board of Guardians, of which Mr. Marchant was a member at the time of his death, and friends from Deptford, where he was minister for 17 years before he came to Chichester. The General Baptist Assembly was represented by the Rev. Thomas Bond, of Portsmouth, who officiated, and the Rev. G. Lansdown, of Horsham.

In the course of his address the Rev. T. Bond testified to Mr. Marchant's ability as a preacher, his Christian sympathy, his thorough earnestness, his straightness, his patience, and his love of his work. He was never weary in well-doing, and the Gospel of Christ added lustre to his life. As a trustee of that chapel he was anxious about its support long before he became their minister, and as one of the Guardians he was most faithful in the discharge of his public duties. As a member of the General Baptist Assembly he (Mr. Bond) could not speak too highly of Mr. Marchant as a man and of his business habits. They were the losers by his removal from them, and their deep sympathy was with the widow and family.

##### MRS. WILLANS, OF DOLFORGAN.

MRS. MARY LOUISA WILLANS, whose death occurred at Dolforgan Hall, Montgomeryshire, on October 28, after an illness of a few months' duration, followed by a paralytic seizure, was a member of an old Unitarian family. She was the only daughter of the late Mr. Robert Nicholson, of Bowdon, Cheshire, and was descended from Charles Herle, Rector of Winwick, and Prolocutor of the Westminster Assembly of Divines, and from Robert Yates, of Warrington, and Nathaniel Heywood, of Ormskirk, who, in 1662, were ejected from their livings for nonconformity. Born in Manchester, in 1847, her earliest associations were with Upper Brook-street Chapel during the ministry of the Rev. J. J. Tayler, and later she was connected with and attended Dunham-road Chapel, Altrincham. In 1879 she became the wife of Mr. J. W. Willans, the contractor for the construction of the Liverpool overhead railway and other important public works. Mr. Willans died in 1895, shortly after the purchase of the Dolforgan estate, near Kerry, Montgomeryshire, and on Mrs. Willans fell the duty of developing and improving the property. An excellent business woman, she devoted herself to the renovation of homesteads, the improvement of the sanitation and water supply, and the establishment of the estate electrical works. She took especial interest in the improvement of live stock, and was particularly proud of her herds of cattle and flocks of black-faced mountain sheep. Always interested in education, she was a co-opted member

of the County Education Authority, a governor of the Newtown County School, and a governor of University College, Aberystwyth.

The funeral took place at Kerry, the service being conducted by the Rev. Philemon Moore, of Carmarthen College, and the mourners present included Mr. Bancroft Willans (son), Mr. Francis and Mr. Albert Nicholson (brothers), the Rev. T. Phillips, vicar of the parish, and many of the tenantry and neighbours.

#### FOR THE CHILDREN.

##### THE GREATER GIFT.

###### A STORY FOR BOYS AND GIRLS.

IN a cottage, near the High Wycombe Gasworks, there lived a little blind girl whose Christian name was Gracie. Although God had not given her His wonderful gift of sight, you will see presently how He gave her His Greater Gift.

One night Gracie had a dream. She dreamt that she was groping her way up the lane by the Barracks' field, through the gate at the top and on to the hill. There she stood and turned her sightless eyes down on to the town in the valley. What was it like, she wondered? How nice it would be to see, just for once, the green fields, the trees and houses, the flowers and the sunshine.

"Just for once, then, little one," said a sweet voice beside her, and Gracie felt a sharp pain in her eyes, and then, like a rosebud bursting open into the sunshine, she received her sight.

"Oh! how beautiful!" she exclaimed, turning to the smiling Vision. "Why! it is just like Heaven! Hasn't God made it lovely! Is that really where I live?" Gracie asked, as she drank in for the first time the wonderful life of the outside world. The purity of the early morning, the rising sun with its golden beams dispelling the hazy mist which covered the sleeping town, the trees bending to the sweet fresh breeze, the birds waking up and bursting into happy song, fascinated and held her. It robbed her of every thought but the one lovely thought of God in Nature.

Time passed. Gracie was lost in admiration. Then slowly, but surely, the charm lost its power to attract. Over her Heaven on earth a curtain descended, changing the scene of loveliness for a scene less beautiful.

Gracie turned at last to the patient Angel. His radiant face grew sad as he read discontent in the face of the little one. "I wish it would always keep beautiful," she sighed. "'Tisn't a bit like Heaven now."

"No, my darling," said the Angel tenderly; "but it once was, and shall I tell you how you may always keep it so?" The child's face brightened as she listened. "There is a more beautiful world than this around you, dear—it is the world of Love. We may all live in it if we will. Its beauty never changes; its loveliness is eternal. All the time we live in this world we love



it more and more. Its charm increases every day as we walk its golden streets. Eyes have not seen it, my little one, but you and all those who obey its Golden Rule may see it. Your Heavenly Father has kept from you one gift, but He has given you a far Greater Gift, which is priceless—it is the Gift of Love's Sight. Do some little kindness to one who doesn't get much happiness, and you will see with Love's eyes. Speak a cheery word to a lonely boy or girl, and you will hear Love's music. Go an errand for a mother who has many little children to care for, and you will be walking the golden streets of the City of God."

The Angel's voice grew fainter and fainter, until, like a breath of sweetest music, it was lost on the morning air. Then Gracie awoke.

The dream had vanished, but not the Gift.

Slipping down beside her bed the little blind girl prayed this prayer, which I think would help other boys and girls if they learnt and repeated it every morning:—

"O Heavenly Father, help me to live in the beautiful world of Love to-day. Help me, not only to think about, but to do what the Angel said. Give me strength to obey Thy law of Love, so that into my heart Thy kingdom may come, and through my life Thy will may be done in earth as it is in Heaven. Answer my prayer for Thy dear Name's sake, and to Thee will I give the glory for ever and ever.—Amen."

G. M. S.

## MEETINGS AND SOCIETIES

### FINCHLEY UNITARIAN CHURCH.

#### Opening of New Church Hall.

ON Saturday last the New Church Hall in Granville-road, North Finchley, was opened by Sir Edwin Durning Lawrence, the opening being immediately followed by a Service of Dedication conducted by the Rev. J. Arthur Pearson. In the evening a public meeting was held, and on the Sunday the first services in the new Hall were conducted morning and evening by Dr. Carpenter, Principal of Manchester College, Oxford. A little over two years ago the Unitarian Van, with the Rev. W. R. Shanks as Missioner, paid a visit to Finchley and aroused considerable interest in the district. Splendid open-air meetings were held, and shortly afterwards the London District Unitarian Society arranged six services in the Wentworth Hall, Ballards-lane. Since that time services have been held regularly with the result that the congregation has now secured a permanent home.

#### OPENING SERVICE.

At the opening service the building was crowded. The Rev. J. A. Pearson preached from the text, "Howbeit the Most High dwelleth not in houses made with hands," Acts vii. 48. In the course of his sermon he said that God could no more be excluded from "houses made with hands" than he could be confined to them—a point forgotten by many who

would have nothing to do with churches and chapels. The text was incomplete and should read "dwelleth not *alone* in houses made with hands." Religion, the sense of obligation to God, was as much an outdoor concern as an indoor; but men and women felt the need of a place in which they could draw together, rather than drift apart, and that fact had led to the erection of those premises. It was true spiritual economy to provide for the like-minded to worship together, and the advent of the Unitarians to Finchley as an organised church would add to the effective forces of righteousness in the district. It behoved mortals to endeavour to interpret to their own time the message of the living God, who expresses Himself in nature and human nature with ceaseless activity. The past had no monopoly of revelation, and the best service to be rendered to the present was to give it a grip of the essentials. The perfect work of the Church was not simply to fill the pews, but to send out men and women in the service of their fellows. Communion with each other and with God did not necessarily lead to uniformity of thought or of action, but it might well lead to a mutual understanding which would inspire concerted action. A Church which would send its members out into the service of the people needed no toleration; it stood by divine right among the righteous forces of the universe. Church premises were the right places in which to discuss schemes for the public welfare, and the Town Hall was not the only place in which men could meet for those purposes without danger of being judged disloyal to truth. He would be glad to see trades clubs meeting on church premises rather than have them meet in the public-house. Religion had to do with everything which made for richer life, and one of the privileges of the Church to-day was to do away with the old, mischievous distinction between sacred and secular. In the spirit of Jesus they united for worship, and dedicated those rooms to the service of God and His people.

#### THE PUBLIC MEETING.

The public meeting was presided over by Dr. W. Blake Odgers, K.C. (chairman of the congregation), who was supported by the Rev. J. Estlin Carpenter, D.D., Sir Edwin Durning Lawrence, the Rev. W. C. Bowie, the Rev. Chas. Hargrove, the Rev. John Oates (Congregational minister), Mr. A. Savage Cooper, Mr. Frank Preston, the Rev. J. Arthur Pearson, the Rev. James Harwood, and Mr. W. Blake Odgers, jun. (treasurer of the congregation).

The Chairman in the course of his address emphasised the fact that the buildings in which they were assembled were dedicated simply to the worship of Almighty God. "No creed," he said, "beyond what is implied in these words is imposed upon any member of this congregation or upon any other person who enters here to worship with us. Our church members, the officers of the congregation, nay even the ministers who preach to us, will never be called upon to subscribe to a creed or to pin themselves down to any particular doctrine. We have no wish to disturb the minds of those who are happy in their settled convictions and who regularly worship in other churches.

But we know that there are in Finchley many who no longer accept the old creeds, and who are seeking for more light and a freer atmosphere in which to worship. All such are free to enter here; each of them, whatever his creed may be, will be welcome if he feels that he can join in our worship and in our work for our brothers and sisters around us. He may hear views expressed from which he will differ. He will hear occasionally, no doubt—not very often, I expect—some exposition of or allusion to the doctrine which gives us our present denominational name. For the last thing we desire is to disguise the fact that we who built this Hall are Unitarians. We regard Unitarianism as the simplest, purest, and most intelligible form of Christianity."

Dr. Carpenter said that one's first words, speaking in that building, should be those of deep and hearty congratulation to the members of the congregation, and to the chairman of the meeting that night, as well as to Mr. Ronald P. Jones who had produced so charming a combination of buildings which it would be the duty of the congregation to outgrow as soon as it could. As London threw out its population in ever-widening circles, year by year, it sometimes seemed that they had too often lagged behind in their duty by not taking advantage of opportunity or feeling responsibility. But the erection of those buildings was a testimony that when a clear opportunity offered there were those who accepted it as there were also those who would generously support it. And so the planting of a Unitarian Church on the outskirts of North London in that way provided opportunity for many scattered worshippers who desired a worship less formal than the Church of England, less bound by traditional conceptions, and more harmonious with those great interests of literature, science, philosophy, and social welfare with which a church must always be more and more concerned. If they went from church to church, whether it be Congregational, Presbyterian, or Wesleyan, they would find in the new hymn books scores of Unitarian hymns. When it became known what valuable contributions were made to the hymnology of the churches by English and American writers, the prejudice against the coldness and want of fervour in Unitarian worship would gradually disappear. The prejudices of the past day were gradually clearing away. There could be seen in every church now some who were willing to draw nearer to them as Unitarians. It was seen in the way in which the common study of the Bible was accepted by representative men in all the Christian churches of to-day. Everywhere barriers were being broken down and suspicion and prejudice cleared away. Dr. Carpenter concluded by hoping that that church would grow and prosper, and so gather in those who had no other religious connections, but who found in the worship there that which unveiled to them the secrets of the Divine Life within the soul.

The Rev. Charles Hargrove, speaking as the representative of the northern churches, emphasised the union of churches, north, south, east, and west, though they had no ties, creeds, formalities, catechism, or com-



pulsory hymn book in all their churches. Unitarians were called after no human being. They were not the followers of Parker, Channing, Martineau, or Priestley. There was no authority amongst them. Their agreement was the result of entire liberty; they had been free to think and they had dared to think. The human heart thirsted for God in its better moments as much to-day as it did two thousand years ago, and if people did not go to churches it was because there was something lacking there.

The Rev. John Oates, Congregational Minister at Finchley, was the next speaker. His first duty, he said, was to congratulate all the friends there on the erection of that æsthetic hall, so full of light (which was a symbol) for the worship of the Almighty and the service of man, and more particularly in the interests of those friends who were unable to find spiritual rest in the more orthodox Churches. Whilst his interpretation of the personality of Jesus differed from the interpretation of the Unitarian Church, he thought it most kind and liberal of them to invite him, because in their opinion he must be a heretic. A special feature of Unitarianism was its large liberality and its intellectual freedom, or the right of private judgment, the upholding of the right of the human intellect and the will to interpret its religious experience. Unitarians had also done a splendid work in teaching the great truth of the Holy Fatherhood of God, which Harnack, by the way, said was the primary doctrine taught by Jesus Christ. They had also taught its corollary of the brotherhood of man, not a limited racial brotherhood, but a brotherhood as vast as the spirit of Jesus Christ himself. The aspiration for the re-union of the divided Christian Churches he confessed to be the passion of his heart and the prayer of his life; that the time might soon come when they should have one great church in which all souls might come together and worship the Father in spirit and in truth. He had long ceased to believe that the re-union would come on a basis of creed. Creeds were but a human attempt to formulate religious experience and Christian truth, and those creeds changed with the growing intellects of men, with a richer experience of the soul, and with the flood of new light which poured upon them from science. Creeds must be constantly changing and taking in new facts and new truths. But the time was coming, he thought, when they would get that re-union of the Christian church on the basis of the principle of spiritual unity and religious experience.

Mr. Frank Preston moved a vote of thanks to the Unitarian public (coupling with the resolution the name of their friend Sir E. Durning Lawrence) who had enabled that building to be erected. The generous way in which money had been forthcoming imposed a responsibility on the congregation and a solemn trust that the building should be used for the very best purposes. This was seconded by Dr. Odgers and Sir Edwin Durning Lawrence replied.

Mr. Walter Blake Odgers, treasurer of the congregation, gave a financial statement which showed that there was yet £650 to be raised.

Among the other speakers were the Revs.

W. C. Bowie, J. Harwood, J. A. Pearson, and T. P. Spedding, Mrs. Leese, and Messrs. T. L. Rix, Alfred Wilson, A. Savage Cooper, and W. Murray. A special vote of thanks was passed to the architect and builder for their excellent work, and Mr. R. P. Jones replied.

#### DESCRIPTION OF PREMISES.

The buildings now erected form the first portion of a complete scheme for a church, congregational hall, large classroom, kitchen, and several smaller classrooms, cloakrooms, &c., which would be required for the full working of a church and its various institutions. Owing to the peculiar shape of the site and the fact that it has three frontages, the main buildings are planned on three lines radiating from a point at the back of the site, the present hall and classrooms lying on two of the radii and the church on the third.

The main entrance is from Granville-road and opens into a vestibule with cloakrooms on either side and central access to the hall, which measures 48 ft. by 26 ft., and will seat from 200 to 250. The sides of the hall are lined with green-stained panelling up to a height of 8 ft., and divided into five "bays" by projections which carry the roof trusses. These are treated so as to form an open timber roof, recalling, in a simple form, the "hammer beam" roofs of the Jacobean halls.

Over the entrance there is a small balcony to carry an electric lantern for lectures, thus avoiding the danger and inconvenience of placing the lantern in the middle of the floor space.

An emergency exit is provided at the platform end of the hall, and other doors lead to the vestry, the classroom, and the kitchen, and, in the last case, the door is fitted with an upper panel to open as a serving hatch for refreshments.

The classroom measures 36 ft. by 18 ft., and has a separate entrance facing the corner of Granville-road and Montrose-road. It communicates with the hall direct, also with the kitchen, which fills the angle between the classroom and hall, and contains gas boiler for preparing refreshments, and the necessary store-cupboards, &c.

The building is heated by hot water radiators while the classroom has also an ordinary open fireplace. The woodwork throughout is stained green, and the floors are solid wood-block, in the case of the large hall of American oak.

Electric light is provided in all the rooms.

The exterior is treated with light yellow roughcast, with dull red brick facings and angles, the roofs being covered with green Westmoreland slates of rough texture and surface.

The architect was Mr. Ronald P. Jones, M.A., of 7, Stone-buildings, Lincoln's Inn, the builder Mr. J. A. Hunt, of Hoddesdon.

#### LETTER FROM BISHOP FERENCZ.

THE following letter has been received by the Rev. W. Copeland Bowie, secretary of the British and Foreign Unitarian Association, in acknowledgment of a message sent on behalf of the Committee of the Association to the meetings of the

Consistory of the Hungarian Church recently held at Kolozsvár:—

"The annual meeting of our chief Consistory was very happy to receive your cordial greetings, and entrusted me to express the heartiest thanks of the Consistory to the Committee of the British and Foreign Unitarian Association. Your words came in due time, and had a very deep effect on the numerous members of the Consistory. Young and old feel the good influence of that cordial relationship which has existed for so many years back, and which was renewed so happily at the Francis David celebrations last year. We can only repeat what we have said already many times, that the friendly union of our churches and their members bears good fruits for our benefit even beyond our small circle. It is quite natural that feeling your nearness, and knowing how much you are ready to reach out your right hand of friendship, gives us strength and encouragement to face the difficulties of life's many hindrances. Our present meetings were quite successful. The attendance of the members and outsiders was large. These meetings were made especially attractive by the celebration of the 100th birthday of John Kriza, our former bishop, who, as poet also, left a respected name behind him. Accept our most cordial brotherly greetings, and believe me,—Yours very truly,

JOSEPH FERENCZ,  
Bishop of the Hungarian Unitarian Church."

#### A VAN MISSION IN NEW ZEALAND.

THE Unitarian Van Mission for New Zealand was to open its summer campaign there on Monday last, November 13. The work, which is an outcome of the English Mission, is due to the efforts of the Rev. R. J. Hall, M.A., the minister at Auckland. Mr. Hall took part in the English and Scotch missions before his ministry in Auckland. Shortly after his arrival there, he interested his congregation in a scheme of missionary work, including open-air meetings in the neighbourhood of the city. The work will be carried on under the auspices of a Missionary Conference of Unitarians, which has been established in Auckland, in connection with which a dedication service was held on October 1. There were five special hymns composed by the minister, with new tunes written by the organist of the church. The President of the new society is Mr. J. C. Macky, one of the oldest members of the church, who visited this country a few years ago; the treasurer, Miss H. R. Morrison, one of the comptrollers of the Labour Exchange; and Mr. Hall is the secretary. It is anticipated that the new society will be able to secure the services of a lecturer for at least a year as an experiment, and the committee at Auckland is raising a local guarantee fund to enable the work to be taken in hand. Mr. Hall is convinced that a few months' experiment in several places that are named in his letters would yield successful results.

The Committee of the British and Foreign Unitarian Association has passed



a resolution of congratulation, and expressed the hope that this activity will prove an encouragement and an incentive to others, not only in New Zealand, but in England as well. Dr. Carpenter, principal of Manchester College, Oxford, impressed by the great opportunity and the enthusiasm in Auckland, offered a generous donation of £50 towards these extended missionary efforts, provided the Association would find a further £50. The Committee of the Association readily accepted Dr. Carpenter's conditional offer, and it is hoped that with this start the Unitarians of New Zealand may be able to make the work self-supporting in a year or two. The Van Mission at home is also doing some little to help, and this week a consignment of nearly 40,000 tracts and pamphlets has been sent from Essex Hall to help to supplement the spoken with the printed word.

## NEWS IN BRIEF.

THE twenty-third annual meeting of the Provincial Assembly of London and the South Eastern Counties will be held on Wednesday, November 22, at Essex Church, Kensington. The religious service at 11.30 will be conducted by the Rev. Addison A. Charlesworth, of Highgate, and the Rev. H. Gow, President of the Assembly, will take the chair at the business meeting at 3 p.m. in the Church Schoolroom. At the public meeting, in Lindsey Hall, at 7.30 p.m., speeches will be given by Mr. E. Mortimer Montgomery on "Religion and the Layman," Mr. G. Montagu Harris on "The Individual and the Nation," the Rev. H. Gow on "Ethics and Modern Thought," and Mr. John Harrison on "International Peace." The Rev. Frank K. Freeston will preside. The local secretary, Mr. R. P. Jones, writes to say that the delegates' tickets have been sent to the secretaries of churches, and that luncheon and tea tickets for other visitors are on sale at the churches up to next Sunday evening. No luncheon tickets whatever can be sold at the meeting. A certain number of tea tickets may be purchased at the door, but it would be better for those who intend to be present to buy them beforehand. Church secretaries are requested to send a postcard after the evening service on Sunday stating how many tickets have been sold.

DR. C. W. ELIOT, ex-President of Harvard University, has arranged to visit India, Japan, China, and other Eastern lands, and he will convey the greetings of the American Unitarian Association and the British and Foreign Unitarian Association to any groups or individuals interested in liberal views of religion whom he may meet on his journeys. Dr. Eliot sailed from Genoa for Bombay on November 9.

THE last two lectures of the course on "Modern Religious Teachers" by Dr. Tudor Jones will be delivered at the Central Training Institute, King's Weigh

House, Thomas-street, W., on Monday, November 20, and Monday, November 27, at 8 p.m. A syllabus of the lectures and classes at the Institute can be obtained on application to the Rev. E. E. Coleman, Director of Studies.

THE performances of "Eager Heart" at Christmas time are becoming an annual occurrence. We are glad to announce that the Mystery Play will be given at the Passmore Edwards Settlement, Tavistock-place, by the Incorporated Company of Eager Heart on the evenings of Thursday, December 14, and Thursday, December 21, at 8.15; and on the afternoons of Wednesday, December 13, Saturday, December 16, and Wednesday, December 20, at 3.15. A special performance will be given for the Nurses' Social Union on Friday evening, December 8.

THE Induction of the Rev. Douglas Robson, B.D., at the Avondale-road Unitarian Church, Peckham, will be held on Tuesday next, November 21, at 7.30 p.m. The Rev. E. W. Lewis, M.A., B.D., minister of the King's Weigh House Church, will take part in the service. The other ministers officiating will be the Rev. E. J. Barson, minister of the Penge Congregational Church, the Rev. W. G. Tarrant, and the Rev. Arthur Pearson. The Induction Service will be followed by a public meeting to be held in the adjoining school-room in Bellinden-road.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Edinburgh.**—The fifty-first annual meeting and conference of Scottish Unitarians was held on Saturday, November 11, at St. Mark's Chapel, Edinburgh, under the auspices of the Scottish Unitarian Association. Dr. John K. Wood presided over a good attendance of representatives from the various Unitarian churches at Glasgow, Edinburgh, Dundee, Aberdeen, and Kirkcaldy, and also from the Universalist Church at Stenhousemuir. The annual reports presented showed that the past year had been a fairly satisfactory one. Encouraging reports were to hand from the various churches. It was also reported that the propaganda work carried on by means of indoor meetings in winter and open-air in summer, conducted by the Rev. E. T. Russell, had been a pronounced success. Dr. John K. Wood, Dundee, was re-elected President, and Messrs. A. MacLaren and V. G. Jennings, of Glasgow, were re-elected Secretary and Treasurer respectively. At the conference addresses were delivered by the Rev. R. B. Drummond, B.A., one of the founders of the Association, largely reminiscent of his long connection with Scottish Unitarianism; and also by the Rev. T. M. Falconer, the minister of St. Vincent-street Church, Glasgow. An interesting discussion followed. A unique circumstance connected with the Rev. Mr. Drummond's address was that fifty years ago, on November 11, 1861, at the foundation of the Association, he also addressed the Conference; and on Saturday he was the recipient of a

unanimous resolution adopted at the meeting thanking him for his long and devoted services. Mr. Drummond celebrated his jubilee three years ago, after fifty years' ministry at St. Mark's Unitarian Chapel, Edinburgh, and he has intimated his intention to retire from the active ministry next year.

**Hackney: New Gravel-Pit Church.**—On the evening of Wednesday, November 15, Mr. J. S. Harding, treasurer of the Church, gave a very clear and helpful address explanatory of the provisions of the Insurance Bill now before Parliament to an audience composed mainly of parents of Sunday scholars and friends, most of whom will be practically concerned with the provisions of the Bill should it become law. Questions were freely asked and answered at considerable length.

**Sheffield: Upper Chapel.**—The Lord Mayor's decision to visit Upper Chapel on Corporation Sunday, November 12, aroused a good deal of local interest, and there was a large congregation, including besides the Lord Mayor and Lady Mayoress (Councillor and Miss Hobson), Mrs. Hobson (the Lord Mayor's mother), the Deputy Lord Mayor and Lady Mayoress (Alderman and Mrs. H. K. Stephenson), Lady Jonas, Alderman Sir William Clegg, Sir Charles Skelton, and many doctors, councillors, and others connected with the Corporation and municipal committees. About 100 police officers took part in the procession, which was met upon its arrival at the chapel by the Lord Mayor, whose physical infirmity prevented him from accompanying it from the Town Hall. The Rev. C. J. Street, who is the Lord Mayor's chaplain and minister of Upper Chapel, made a vigorous appeal in his sermon for a progressive civic life, and urged his hearers to take their part in the building of "the city that men call the perfection of beauty, the joy of the whole earth." Every healthy, well-ordered city with broad thoroughfares, well-laid drains, sensibly-built houses, and ample recreation grounds might well give better results than insanitary dwellings and sealed windows amid the loveliest surroundings. He knew it was not every city that fulfilled these conditions, but every city of repute was now trying to remedy its defects. The progress made within the present generation was marvellous, while he believed it was nothing to what was to come. The right spirit was abroad, and men of every party in municipal councils were eager to improve the conditions under which people lived, whilst they were properly watchful lest too great a strain be put upon the financial resources of the people they sought to benefit. There was much that was beautiful already in Sheffield, beauty of character, beauty of aspirations and of achievement, and the most beautiful thing of all was the determination in the minds of the most responsible citizens, whether in or out of the Council, to make the reality correspond with the ideal as far as might be. There was much ugliness and foulness which was unnecessary and would be avoided by a little consideration, and there was not any single dweller in the city who could not contribute something, if only in personal habit and appearance, to the æsthetic appearance of the whole city.

## NOTES AND JOTTINGS.

### BEDFORD COLLEGE FOR WOMEN.

A letter has been sent to the press, signed by Lord Rosebery, Lord Haldane, Mrs. Creighton, Lord Curzon, and others, drawing attention to the pressing needs of Bedford College, the removal to larger premises having become imperative owing



to the inadequacy of the building in Baker-street for present needs. A sum of £10,000 is specially asked for to supplement a further £10,000 promised by the County Council (which has already provided £20,000) if the college can raise by private subscription and without delay a like amount. Another £30,000 is needed to complete the buildings and provide endowment.

\* \* \*

It was at Bedford College that a course of scientific instruction in hygiene comparable with the course given to men for the diploma of public health was first instituted for women, and at present, out of the 18 women factory inspectors in Great Britain, six are past students of Bedford College. The hygiene course also offers an opportunity for women to be trained on scientific lines for other branches of social and philanthropic work. This is a very important development of women's activities, since the necessity for such scientifically prepared students is constantly increasing, and the college authorities are performing valuable civic and national work in providing such training.

#### THE TOMBS OF THE PLANTAGENETS.

A curious account of the way in which the Plantagenet statues of Fontevrault Abbey were lost to England is given by the Comtesse d'Oilliamson in the *Cornhill Magazine*. She had the information from the concierge of the prison (as the Abbey now is), who says: "Mignet speaks of the statues having been placed so as to be inside the enclosure—nearer the chancel, which had been cut off from the nave by Renée and Louise de Bourbon between 1491 and 1575, and the statues having been arranged under a gilt arch upon a sort of mausoleum, the most prominent position being assigned to Henry II., Richard, Isabella, and Eleanor, and the missing statues of Jane and Raymond VII. being replaced by two other kneeling figures.

\* \* \*

"On the outbreak of the Revolution, the whole six were contemptuously tossed into some out-of-the-way corner, but were subsequently recovered and put into what was called 'Evrauld's Tower,' named in this way after the famous robber Evrauld, and built, according to tradition, upon the spot of his habitation. Mr. Petit says he saw a very curious circular structure of the twelfth century, which he supposed to be Evrauld's hut. But Viollet-le-Duc declares that it is simply an example of a twelfth century kitchen, whilst others will have it that it is a 'chapelle funéraire.' Whatever it may have been, here stayed the six statues for about half a century, no attention being paid to requests from the British Government in 1818 and 1819 for their transfer to England. One night in 1846 they were secretly conveyed to Paris or Versailles; but were taken back three years later by order of the Prime Minister of that time, Monsieur de Falloux, who had them repainted. At length, in 1867, the Emperor Napoleon III. offered to give them to Queen Victoria. But, owing to some misunderstanding, the French agent who had been commissioned to hand over the statues to an envoy of

the British Government, found no one to meet him at the rendezvous that had been fixed upon, and was compelled to return without fulfilling his mission. The statues were, therefore, put back, and the French Government have never since consented to part with them."

#### EDUCATION IN RUSSIA.

The following statistics, which are taken from the *Anglo-Russian*, should inspire hope in those who think that re-action has set in all round in Russia. Thirty-one years ago, on March 20, 1880, the central committee for statistics issued an enumeration of the village schools in sixty governments of European Russia. A comparison of this publication with the latest statistical account of village education is exceedingly interesting. The village schools in those sixty governments numbered, in 1880, 22,770; to-day they number 80,382; while the 24,389 scholars inscribed in 1880 have risen to 114,701. The number of male teachers has all but trebled, that of female teachers is *twelve times* as large as thirty-one years ago. Boy scholars are three and a half times, girl scholars six times as numerous as in 1880, and the elementary school that cost 270 roubles in 1880 is now allowed 727 roubles (two and a half times as much).

#### CHINESE CENSUS.

The Report of the Census taken in Weihaiwei shows how the peculiar difficulties of the Chinese methods of reckoning age present many pitfalls for the English Census officer. A Chinese child at birth is said to be one year old, and after it has passed one New Year it is said to be two years old. Thus a child, if born in the last month of a year, may be said to be two years old before it is thirty days old according to our reckoning; so further, a child of 18 months' actual time of life since birth is reckoned by the Chinese to be either two or three years old according as it has passed one or two New Years. Another cause of error is the dislike of owning to be a hundred, as it is a term of abuse to call a person "a hundred years old donkey," and one old lady insisted on being entered as 99 when she was found to be 103.

\* \* \*

Similarly bewildering is the custom of giving boys the names of girls when young. It is probably with the idea of deceiving the Fates, as the girls are easier to rear. The Chinese give much credit to a large family which is able to live together without dividing up the family property. The fact that a family living together is large is regarded as a proof of the good temper and correct course of life of all its members, and as a sure path to prosperity. There are many large undivided families in Weihaiwei. The largest is one of 66, making, with one servant, 67 mouths to each meal. The mother of this family is sixty-nine and hopes to attain her ambition of five generations under one roof.

#### BERLIN CHILDREN AND THEIR RELIGION.

According to the *Berliner Tageblatt* the number of children in the communal

schools of the German capital is something like 226,000 (114,000 girls and 112,000 boys), of whom 195,000 are classified as Evangelical Protestants, 24,000 as Roman Catholics, 4,000 as Jews, 1,400 not baptized, 535 Dissenters, 500 Liberal Religious, 150 Baptists, 100 Apostolic, 80 Reformed, 100 Lutherans, 22 Methodists, 20 Adventists, 10 Old Catholics, and 3 Mormons.

#### "OLD LONDON" IN THE EAST END.

The "Old London" Exhibition which has just been opened in Whitechapel should prove full of interest to all who have fallen under the spell of the great city and the writers who have dealt so lovingly with its history and its beauties. Tudor London is represented by models of streets and buildings which give a far better idea of the appearance of the city in Elizabethan days than relics and plans, and the pictures include a number of Samuel Scott's paintings of the river and St. Paul's, two water-colour sketches by Canaletto representing old Somerset House and Westminster Bridge, and nearly a score of Hogarth's studies of London life. There are also relics of Dickens, Dr. Johnson, and even the Canterbury pilgrims to be seen at this exhibition, which is likely to be very popular.

#### Avondale Rd. Unitarian Church, PECKHAM.

The Committee cordially invite you to a  
**RECOGNITION SERVICE and  
SOCIAL GATHERING**

To inaugurate the Ministry of the  
Rev. DOUGLAS W. ROBSON, B.D.,  
ON  
Tuesday Evening, Nov. 21, 1911.

The Service,  
in which the Rev. ERNEST J. BARSON, of Penge Congregational Church, Rev. J. ARTHUR PEARSON, London District Unitarian Society, Rev. W. G. TARRANT, B.A., of Wandsworth, Rev. E. W. LEWIS, M.A., B.D., of King's Weigh House Church, will take part, will commence at 7.30.

A Social Gathering  
will be held afterwards in the Schoolroom.  
Tea and Coffee.

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CLARENCE ROAD, KENTISH TOWN, N.W.

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LADY DURNING-LAWRENCE

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(Signed) D. J. BETHELL, Nottingham.

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(Signed) H. ELTON, Royton, Lancs.

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During twelve months the average increase of earnings reported by I.C.S. students reached the remarkable figure of 54 per cent. in Great Britain alone!

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